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relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D. D., at the New York Office; letters for the Bureau of Woman's Work, to Miss D. E. Emerson, at the New York Office.

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CHAPTER II.

WORTH

(Jan. 1, 1883)

$10,265,632.60.

So says our sworn statement of that year, and the above figures you will find head the column in statement dated January 1, 1884.

This money value was in the shape of Bonds and Mortgages, Loans, United States Bonds, Real Estate (estimated at cost), and Cash.

Working with this capital, we pushed our business vigorously during the year 1883, and with what result we will show in chapter three.

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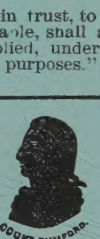

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THE

AMERICAN MISSIONARY.

VOL. XXXVIII. JUNE, 1884. No. 6.

American Missionary Association.

Seven Months.—Receipts from collections and donations, $116,081.44, and from legacies $20,571.35, making a total of $136,652.79. An increase from collections and donations of $6,905.71 over last year, but a decrease from legacies of $21,649.83, making the decrease of total receipts for the seven months of $14,744.12. We must again remind our friends that it is necessary to largely increase our collections and donations or incur a debt.

OUR ILLUSTRATED ARTICLE.

It gives us pleasure to place before our readers in this number an illustrated article on our Dakota Mission. The plates were prepared for the use jointly of the ILLUSTRATED CHRISTIAN WEEKLY and the AMERICAN MISSIONARY. The article was written by Rev. Addison P. Foster, one of our Executive Committee who visited the mission last year. The popularity of the Indian number of the MISSIONARY which we issued in April, 1883, leads us to hope that this number will be welcomed and preserved for use as occasion may offer.

OUR INDIAN MISSIONS.

Nine schools, with 356 pupils; five churches, with 271 members; five stations; thirteen missionaries; thirty-seven teachers, are the statistics. The churches are Congregational, and the church and school go hand in hand. A careful survey of the necessities of these missions was made early in the year, and the estimate called for an appropriation of about $30,000. Repairs and improvements in old buildings and construction of

new buildings, imperatively demanded for the efficient prosecution of the work, forbade a lower estimate.

In surrendering our African missions, obedient to the voice of the churches that our appeal might be simplified, we gave up the proceeds of invested funds that in large part sustained that work; while in receiving from the American Board its Indian missions, there was placed just so much additional demand upon our treasury. Our inevitable outlook was a trilemma—either enlarged receipts, or retrenchment, or debt.

We therefore sent to about fifteen hundred Congregational ministers in February last a printed circular asking:

First—Shall we raise this year $30,000 for our mission work among the Indians?

Second—Will you aid, and how?

Up to date we have received 206 replies. To the first question the answers are nearly all in the affirmative; most of them strong and positive, a few cautious and questioning.

To the second, 33 responded with immediate contributions; 43 promised an increase in the regular church collections, 71 a special contribution from the missionary concert, and 3 the proceeds of a lecture.

The replies are representative. Ministers in charge of the strong churches, and those in charge of the weaker, speak the same language of encouragement. "Go ahead." "Forward! is the word." "We will back you." "It is no more than fair that those who have hitherto sustained these Indian missions through the A. B. C. F. M. should now turn their hand into the A. M. A. to increase its funds for this work." "Thirty thousand dollars will do more and better work than so many muskets." "We love your work and will aid you all we can." Such are the sentiments these letters breathe. From all parts of the country they come. California strikes hands with Massachusetts, Washington Territory and Utah range themselves with Florida, all of them wishing us God-speed, and promising help in our Indian work. We are glad to have received such encouragement as these letters give, and sincerely thank our brethren who took the trouble and time to answer our inquiries. We trust that none of them will fail to see that the promises are fulfilled. There will be in some cases need of special remembrance. Interests crowd in these days. Even what is lawful and regular has to fight for recognition. There are others who have not answered our questions, upon whose co-operation to bring up that $30,000 we also rely. We hope that as they read these lines their eyes will detect the special appeal, implied, though not expressed, that is here made to them. We commend anew the claims of these important missions to our friends, and again remind them that if we are to worthily do this enlarged work they must come up to our help with enlarged contributions.

OUR SPRING ASSOCIATIONS.

REV. J. E. ROY, D. D.

There were four of them, those of Alabama, at Montgomery; of Louisiana, at New Orleans; of Mississippi, at Meridian; and of North Carolina, at Dudley. The first three came the first part of April; the last came the 1st of May. Alabama received two new ministers, Revs. A. J. Headen and C. L. Harris, and two new churches, those of Birmingham and Tecumseh, places of large iron and coal interests. Louisiana received the Church of Chocahula and Rev. Byron Gunner. The meetings of Alabama have come to the dignity of State Anniversaries, those of the Sunday-school Association, of the Association of Churches, and of the Woman's Missionary Association, which this year transferred its auxiliaryship from the Boston W. H. M. A. to the Woman's Bureau of the A. M. A. The Sunday-school body took a day for its reports, addresses and discourses. Among other valuable contributions was that of Mrs. Ash, widow of the late Rev. W. H. Ash, upon the dress and deportment of the teacher. The body representing the churches and the ministers came up to its own high-water mark of intellectual force and spiritual tone. Among the practical subjects discussed was that of the relation of the churches toward secret societies. In the whole discussion not a word was offered in defense of the clandestine orders. It would have done Brother Fee good to have heard the fearless discussion. The church of Montgomery, under the care of Rev. R. C. Bedford, was found in a prosperous condition, ten members being received during the sessions of the body. Prof. G. W. Andrews, an early pastor of the church, had the pleasure of baptizing into the church a lad of thirteen, who had been named after himself, George Whitefield. Prof. Andrews also delivered an address upon the Mission of Congregationalism in the South, which was the feature of the week of services. Upon invitation three of the leading white churches of the city were supplied on the Lord's Day, those of Dr. Petrie, First Presbyterian, Dr. Andrew, First Methodist, and Dr. Woodfin, First Baptist—the service being rendered by Revs. O. W. Fay, G. W. Andrews and J. E. Roy. Four white families extended hospitality and four white pastors came into the meetings. And so recognition is coming along.

The Louisiana Association met with Rev. Isaac Hall's church, which with paint and fresco had put its house of worship into beautiful condition. Dr. W. S. Alexander was elected Moderator for the eighth year. A member of his church, a converted Catholic, was licensed that he might preach among the French-speaking colored people in the city of New Orleans. The account of his conversion was extremely interesting, showing how, by the word of God, he had worked out of Romish superstitions and had "found out what it was to be born again." During the sessions,

by a proper Council, Mr. Byron Gunner, of the Theological Department of Talladega College, was examined and ordained to serve as pastor at New Iberia, the place where the Acadians settled and Whittier's "Evangeline" drifted in search of her lover. Dr. Alexander preached the sermon and Rev. R. C. Bedford, of Montgomery, gave the charge. The venerable brother, Rev. Daniel Clay, preached the opening sermon on the text, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

The whole body was at the Boarding Hall of the Straight University for a lunch, when the President made the members a fine present of books from a Northern society.

The meeting of the Mississippi body was the second, and it revealed a maturing process. President Pope and Professor Hatch represented Tougaloo University—the president preaching a sermon on Christian Industry, and the professor reading a capital paper on Revivals. Rev. C. L. Harris, of Jackson, preached the opening sermon. He is finding a wide and effectual door at the Capital of the State. Pastor Grice, at Meridian, is encouraged by the assistance of Miss M. E. Green, a lady missionary. Miss A. D. Gerrish serves in the same capacity at New Orleans. At the meeting in the last named city, Miss E. B. Emery, from Maine, gave an impressive talk upon Woman's Mission Work. Misses Sperry and Wilcox, teachers, followed with words of confirmation. In Mississippi three or four promising fields are opening for the School and Church process, and these will be entered and occupied as soon as may be.

The Old North State held its fifth annual meeting on the first four days of May, at Dudley. This was a place at which the colored people, during the Ku-Klux terror, "refugeed," making there a stand for life—the hunted creatures at bay. Early the A. M. A. opened here its Mission School and Church. Difficulties, peculiar to the heterogeneous material thus gathered, have gradually been overcome, until now the gospel is in the ascendant as an assimilating force. The church and school under Rev. J. E. B. Jewett and his wife, of Pepperell, Mass., are in a high degree of prosperity. The New England Academy Principal seems especially adapted to these children of toil. The Association had the round of discussions, essays, devotional meetings. The National Council and the annual meeting of the A. M. A. were duly reported. The new Confession of Faith was heartily approved. A memorial service for the late Rev. Islay Walden, a native of North Carolina, was a marked feature of the occasion. The great work he had accomplished for his people in so short a time was instructive and encouraging to the other young ministers, and to the young people of the Assembly. Mrs. Elenora Walden continues the school work of her husband, greatly confided in by

the people. Rev. Zachariah Simmons takes up the pastoral work. Three delegates from Strieby and Troy had *walked* 130 miles for want of money to pay the railroad fare. Three new school-house churches were reported —those of Pekin, Oaks and Hillsboro, the last two having been dedicated by the Field Superintendent on the Saturday and Sunday previous. Sermons were preached by Revs. D. D. Dodge, G. S. Smith (Moderator), J. E. Roy and Z. Simmons. Deacon Henry Clay Jones, of Raleigh, made a flaming temperance speech, claiming that 60,000 Prohibition voters held the balance of power, which, as a third party, could and should overmaster the 100,000 majority that went against home protection.

REMEMBER THE POOR.

When Paul and Barnabas were about to set forth to labor among the heathen, Cephas, James and John gave them the right hand of fellowship with a charge included in these words: "Only that they would remember the poor." How they should do it had been indicated by Him who said of his own labors "the poor have the gospel preached to them."

The expression "the poor" is comprehensive. All human wants relate to it. The poverty of some, however, is more complete than that of others, and the poorest have early, if not the first, claim to attention. The Pauls and Barnabases of our times may justly listen to appeals which arise from the following conditions:

1. Ignorance. In this country it may be said ignorance is the mother of poverty. Indeed, ignorance is one of the worst forms of poverty. Intelligence among the masses, coupled with true religion, would soon abolish it. Whatever is lacking of knowledge of God, of what He has promised, of what He has made for us, of what we can do for ourselves, must be supplied. It was an observation of Dean Stanley that we ought to teach the heathen how to count three before attempting to instruct them as to the doctrine of the Trinity. The great Preacher was the great Teacher also. If there be the greatest ignorance South, the appeal from the South to us to remember the poor is urgent and imperative.

2. Poverty. Where a large proportion of the people can neither read nor write, there nothing but a fractional supply for human wants is to be expected. Inadequate buildings meagerly furnished, insufficient clothing for the young, lack of medical care and neglect of the aged and infirm—these are evil conditions only too common all over the South, rendering much that ministers to a thrifty and manly character impossible, as things are now. Where there is the greatest sickness, privation and want, there apostles to the poor have legitimate field for labor. Is there any such field in our country as that presented at the South?

3. Vice. It is admitted that ignorance and poverty beget vice. According to recent statistics, gathered from the whole country, it is shown

that the illiterate classes commit more than ten times their pro rata of crime. The missionary must stay the progress of vice, drying up its sources as best he may, and uncapping the fountains of life. To do this he must impart knowledge and preach the gospel.

If, in consequence of the ignorance and poverty of the people South, there is vice and crime unparalleled in the annals of our country; if these things combined constitute a poverty unknown elsewhere in the land when estimated by its extent, then those who seek the poorest will not neglect the millions in the Southern States.

It is our work, as an Association, to do what we can to render these people the help needful. Will not the friends of Christ help us "remember the poor?"

CHRISTIAN EDUCATORS IN COUNCIL is the title of a pamphlet of 266 pages, giving full report of sixty addresses by American educators at Ocean Grove last August, arranged topically as follows: I. Education and Man's Improvement. II. Illiteracy in the United States. III. National Aid to Common Schools. IV. The Negro in America. V. Illiteracy, Wealth, Pauperism, and Crime. VI. The American Indian Problem. VII. The American Mormon Problem. VIII. Education in the South since the War. IX. Christ in American Education. Tables: Illiterate and Educational Status, United States, 1880. Rev. J. C. Hartzell, D.D., the editor and compiler, purposes to issue a second edition for general circulation. He may be addressed at the Methodist Book Concern, New York. We know of no one document of equal value, on the subjects discussed. The price is one dollar.

SOUTHERN MANUFACTURES.

An account of the Southern manufacturing and mining enterprises for January and February is given in the *Manufacturers' Record*, and illustrates the growing thrift of these industries in the South. Kentucky shows the largest aggregate, which foots up $6,851,000. Alabama is second with 5,210,000; Virginia, 3,830,000; Texas, 3,593,000; Georgia, 2,074,000; Maryland, 2,015,000; North Carolina, 1,227,000; West Virginia, 916,000; South Carolina, 904,000; Tennessee, 846,000, and the other States a little less than 500,000 each. The cotton mills begun since January will cost over $325,000, and will add more than a hundred thousand spindles to the number now in the South. The Eagle and Phœnix Mills, Columbus, Ga., intend to erect a new structure at the cost of $1,000,000. At Rome, Ga., and at Birmingham, Ala., new cotton mills to cost $100,000 each are about to be erected. Confidence, which can only spring from intelligence and Christianity, is the one thing needful in order to secure the capital wanted for the development of the vast manufacturing interests of the southern portion of our country.

THE EARLY DAWN is the title of a paper published at Good Hope Station, Sherbro Island, under the management of Rev. Mr. Gomer, the colored Superintendent of the Mendi and Shengay Missions, now in charge of the United Brethren in Christ. THE EARLY DAWN is welcomed.

A TURN IN THE ROAD.

Gov. McDaniel, of Georgia, has commuted the death sentences of two negroes. One of these, it is said, had no fair chance of defense, and the other killed the invader of his domestic peace, for which offence the Governor said he would never allow a man to be hanged. It is to Mr. McDaniel's credit that this clemency was exercised in full view of the desperate efforts which have been made for more than a year to save from the gallows one Turner, a man of influential family, for whose crime there was no excuse. All recourses of appeal to the courts having been exhausted, Turner's friends are bringing every pressure to bear to have the Governor give him a "negro's chance," but that official has decided to let the law take its course.

JOHN F. SLATER.

The death of Mr. Slater, which occurred at Norwich, Conn., May 6, removes one of our foremost philanthropists. His well-known gift of a million dollars for the emancipated race in America was made after years of converse with eminent scholars, statesmen, capitalists and Christian philanthropists. The act was in every sense deliberate. His successful business career, extending over many years, his knowledge of men, gained by his relations with business interests in the great centers of trade; by his employment of large numbers of laborers; by his observations while traveling at home and abroad—gave him opportunity to reach the best conclusions as to what people in our land were the most needy, and where the gifts would yield the most abundant results. He took a business man's view of the subject, and has left an expression of judgment, supported by a princely benefaction, of great value to others who are prayerfully considering how they may best promote the interests of Christian civilization. Modest, consistent, dignified, courteous, a regular attendant at a Congregational church, a good neighbor, a good citizen beloved—such was John F. Slater. He has left a name better and more enduring than his great riches.

BENEFACTIONS.

The late Lucius J. Knowles bequeathed $5,000 to Doane College, Nebraska, and $10,000 to Carlton College, Minnesota.

A professorship at Williams College, in honor of Dr. Mark Hopkins, has been provided for by subscriptions amounting to $25,000.

The New York University is to receive $5,000 from the estate of the late Augustus Schell, and the New York Historical Society $5,000.

Mrs. Louisa L. Vought, besides other gifts to the Protestant Episcopal Church, left $10,000 for work among the colored people South, and $1,000 for the Indians.

Harvard College is to receive $5,000 for the astronomical observatory connected with that institution, from the estate of the late Thomas G. Appleton.

The Yale Corporation has voted to accept $50,000 from the Frederick Marquand fund for a chapel for the use of the College Young Men's Christian Association.

Knox College is to receive about $60,000 from the estate of the late H. H. Hitchcock, of Galesburg, Ill.

Mrs. Oswald Ottendorfer, of New York, bequeathed $50,000 for a German teachers' seminary in Milwaukee.

Hon. John R. Bodwell, of Hallowell, Me., gives $1,000 toward the new building for Industrial School for Girls in that city.

Persons desirous to help where help is most needed, to help where it will do most to promote national prosperity and true religion, may well consider the question of endowments for the educational institutions of the A. M. A.

GENERAL NOTES

AFRICA.

—The two brothers Denhardt, already known by their previous explorations, are preparing an expedition to the Dana, which they will reascend to reach Kenia.

—The Universities' Mission has constructed for the eastern side of Nyassa a steamer which will bear the name of *Charles Janson*, a missionary recently deceased.

—Messrs. Taylor and Jacques, missionaries at Saint Louis, have made in the Oualo, inhabited by emigrants and the Wolofs mussulmen, a journey of exploration with a view to the extension of their field of activity.

—The French Consul at Tangier has interdicted his French subjects, and the mussulmen placed under his protection, from buying, selling or possessing the slaves of the Maroe. His example has been followed by the representatives of other powers.

—General Bacouch, a great proprietor in Tunis, encourages, in a domain of many thousands of acres, the cultivation of a plant imported from Java, which may replace the cotton of America.

—Messrs. Lindner and Von der Broock, in the service of the International

African Association, have set out from Zanzibar for the Congo, taking with them 200 negroes to replace those whose term of engagement has expired.

—According to the Natal *Mercantile Advertiser*, the German Government has charged M. A. Schultz, of Durban, with making an exploration with a view to establishing a series of commercial stations as far as Zambeze and the Congo. He will be accompanied by a surveyor and a geologist.

—M. Lagarde has been charged with proceeding to the limits of the Territory of Obock, in connection with M. Conneau, Commander of the *Infernet*. This same ship carries out the members of a scientific mission sent to the Choa. It bears presents to King Ménélik.

—James Roxburgh, the engineer appointed to accompany the sections of the steamer *Bonne Nouvelle*, has announced to the London Missionary Society his safe arrival at Liendwé upon the borders of Tanganyika, the place designed to launch the vessel. He met there Capt. Hore and Mr. Swan, who will immediately commence the reconstruction of the boat.

—Major Machado, who has been at Pretoria with Portuguese engineers to make the plan of the railroad upon the Territory of Transvaal, has received orders from Lisbon to proceed to Lorenzo-Marquez to confer with the engineers sent by the Portuguese Government, to the end that they may commence the work from the Bay of Delogoa to the frontier of Transvaal.

—The *Bulletin of Colonial Inquiry* announces that ten army surgeons from Africa have formed an association for the establishment of French colonies in the district of Saida, 171 kilometers to the south of Oran. Each shareholder will furnish a capital of 6,000 francs, and the society will be conducted in an economical manner, but with the best conditions for starting.

—According to the Arab journal *Noussret*, the Negous has ordered the Governor of Axoum to hold ready provisions, and beasts of burden, as also ammunition, so that they may have means of passage with the army to the coast to take possession of the territories which Egypt has laid open to them.

THE CHINESE.

—The Baptist Chinese Mission, Portland, Oregon, has over two hundred Chinese connected with it, several of whom are women and children.

Seventy different Chinese have been connected with the school at Santa Cruz, Cal. Five of the pupils have been baptized and received to the Congregational Church. Two more will soon be baptized. This little company of Chinese Christians is full of life, of prayer and of eager liberality.

—About forty Chinamen are under instruction in Philadelphia in connec-

tion with the Sunday Schools of the Episcopal Church. They have undertaken to send thirty dollars annually to endow a bed in the hospital at Wuchang, China.

—The Chinese Young Mens' Christian Association in Oakland, Cal., co-operates in preparing converted Chinamen for church membership. Converts in the Sunday-schools are referred to the officers of the Association, who are themselves Chinamen. After six months' probation the candidates are brought before the Church Committee by the Y. M. C. A. and the officers of the Sunday-school, and, if report is favorable, they are received into the Church.

—"As to the yellow races," says the *Spectator*, "who ought to be just lazier than Europeans, they beat them altogether. We suppose there are indolent Chinese, but the immense majority of that vast people have an unparalleled power of work, care nothing about hours, and, so long as they are paid, will go on with a dogged steady persistence in toil for sixteen hours a day such as no European can rival. No English ship-carpenter will work like a Chinese, no laundress will wash as many clothes, and a Chinese compositor would be very soon expelled for over-toil by an English 'chapel' of the trade."

THE INDIANS.

—At some points the Government has issued to Indians what are called scholars' rations, in order to assure school attendance, accompanying teaching with gifts of loaves and fishes almost literally.

—Agent Miles, of the Osage Indians has secured the passage of a law cutting off annuities from all Osage children between seven and fourteen, who do not attend school. These Indians have a Congress of their own.

—The Indian children of Forest Grove, Oregon, publish a paper edited by themselves, called "The Indian Citizen." It is in the interest of the Forest Grove school.

—The Presbyterians commenced their work in Kansas by the establishment of a Mission among the Indians. They now have 300 churches in that state.

—The Indian boys at the Hampton Institute have a debating society for the purpose of encouraging each other in speaking English. The topic for the first night, over which two exercised their powers in the new language was, "Shall we allow the white men in our reservation?" There is also a debating society among the girls in Winona Lodge.

— A Canadian Indian was recently seized by a party of masked Americans and hanged within the borders of the Dominion, in British Columbia, and the matter having come to the ears of the Government at Ottawa the question has been considered, and satisfaction is to be demanded of the United States Government.

THE INDIANS.

INDIAN FAMILY AT FORT BERTHOLD, DAKOTA TERRITORY.

THE DAKOTA INDIANS.

BY REV. ADDISON P. FOSTER.

It was my rare good fortune last summer to spend nearly a month in a trip of investigation among the Dakota Indians. A record of observations thus made may perhaps be of interest.

Across the Missouri, in Northern Nebraska, is a reservation about twelve miles square on which are located the Santees. These Indians came originally from Minnesota, and were concerned in the terrible New Ulm massacre there. This was years ago. After that bloody outbreak a large number of Indians were imprisoned. While thus incarcerated they were deeply moved by the truths of religion. The long and faithful labors of Drs. Riggs and Williamson bore fruit, and very many were truly converted. These Minnesota Indians were subsequently removed, a portion to the Sisseton Agency, a portion to Flandreau, and a portion to the Santee Agency. At this last-named spot the Indians are practically civilized. They wear the white man's dress; they cultivate farms of their own; they sustain two churches, one Episcopal and one Congregational, the latter having its excellent native pastor and an outlying chapel where the native deacons conduct meetings in turn; they have recently, to the number of fifty, taken up land under the homestead laws and now own them in fee simple. There are three boarding schools on the reservation, one sustained by the American Missionary Association and in the charge of the Rev. A. L. Riggs, another sustained by the Episcopalians,

under the jurisdiction of Bishop Hare, and a third supported by the Government, of which Rev. Charles Seccombe, a Congregationalist, is principal. The work in all these schools is admirable. The children are neat, intelligent, attractive, orderly, and studious, and while not as far advanced nor as quick, will compare favorably with the children of schools among white people. The development of Indian character under these Christianizing influences was remarkably shown in a visit to one of the cottages on the mission. Here dwell one of the native teachers, her mother and grandmother. The aged grandmother in her whole appearance bespoke the wild Indian. Gray and bent with age, she loved best to sit on the floor in a corner, after the fashion of her people. The mother, a comely matron of perhaps forty-five, was evidently more cultivated, was lady-like in her appearance, and had lines of thoughtfulness on her thin face. The work of civilization had made great advance in her. But the daughter, a young lady of eighteen, well educated, knowing only the ways of civilization, was as thoroughly refined and bright and attractive as the young ladies of our own Christian homes.

INDIAN BURYING GROUND.

At Oahe, fifteen miles west of Pierre, Dakota Territory, is a second mission station, under the charge of the American Missionary Association. Up and down the river, on what is known as the Peoria Bottom, are perhaps a hundred families of Indians, each living on their own homesteads, off reservation limits, cultivating their farms, dwelling in comfortable log-houses, dressed in civilized garb, and showing as much neatness and industry as the average white man. These people are recognized as citizens and are voters. They have a neat chapel, a native pastor, sustain admirable prayer-meetings—a woman's prayer-meeting among them—and live good reputable lives. In this spot and at Santee Agency the Indian is seen at

WIGWAMS AMONG THE SIOUX.

his best. Life and property are respected, the land is fairly tilled, the homes are happy, intelligence is general, and religion is the universal motive-power.

On the west side of the Missouri in Dakota lies the great Sioux Reservation, containing 8,000 Indians at the Pine Ridge Agency, nearly 8,000 at the Rosebud Agency, 1,500 of the Lower Brulé Indians, 3,000 along the Cheyenne River and northward, and nearly 4,000 on the Standing Rock Agency. It was my fortune to visit a number of villages on the Cheyenne, Morrow, and Grand Rivers and at Standing Rock. The Indians at these places are all wild—that is, still wear blankets, breech-cloths, and leggings, feathers and geegaws, do little toward cultivating the land, and are ignorant heathen. A Sabbath in a village on the Cheyenne showed what wild Indians were. The morning opened with two men disguised in buffalo-skins with the heads on, running through the village. They had had a dream, were supposed to be possessed of spirits, and as they chased the villagers all ran from them, affrighted lest some witchcraft be wrought by them. Presently the church-bell rang at the missionary's tent, and fifty Indians came in, gaudy in paints and wampum, ornaments, and dangling queues tied up with mink-skins, the chief wearing a broken-down beaver hat with a faded weed upon it, and the rest supplied with fans of eagles' wings, pipes, and other accompaniments of Indian gentlemen. They listened with occasional grunts of approval during worship, and filed out at the close with a cordial handshake, one remaining, named from his height Touch-the-Clouds, to say that he felt the importance of this new way, and that he wished for himself and his people schools and churches. This was encouraging, but as the evening came on there set up a hideous noise ; a dance was in progress, and all night long a relay of three Indians kept up the hideous and monotonous tom-tom of their kettle-drums, while the shrill scream of the women pierced the air.

The next morning were things equally painful. A young Indian woman, with four children to care for, put away by her cruel husband for another wife, came to beg the missionary's influence to secure for her Government rations. A tent hard by was visited, where the family, in accordance with Indian superstitions, were gathering, and had been for a year or two, all sorts of valuable articles for presents in honor of some deceased member of the household, intending by-and-by to distribute all these things, leaving themselves beggared. And last of all, in a neighboring village were seen three men and a boy, clad with a few feathers in their hair, and yellow ochre on their bodies, going through mummeries in the sight of a large company. They were "making mystery," whatever that may be.

At Standing Rock were Sitting Bull and Chief Gall, with their bands. Not many years ago they had been on the war path; they were concerned in the Custer massacre; but now they are in wholesome awe of the Government and dependent on Government favor for daily bread. Consequently they are orderly and peaceable, and though a few years since it would have been dangerous for three unarmed men to pass through their reservations, it was perfectly safe last summer

INDIAN GIRLS AT SANTEE NORMAL TRAINING SCHOOL.

INDIAN IN NATIVE DRESS. FORT BERTHOLD.

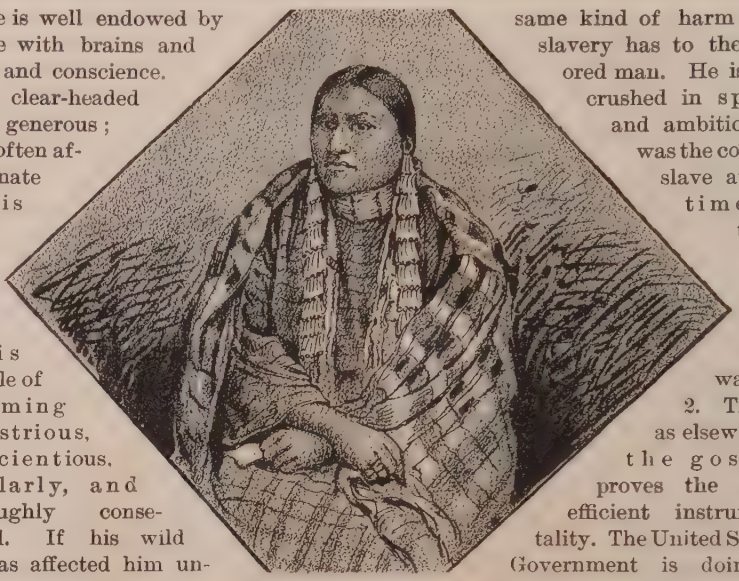
for a missionary speaking the Indian language and his friends.

A third class of Indians was found at Fort Berthold. This reservation is a hundred miles north of Bismarck, Dakota Territory, on the east side of the Missouri. There are three small tribes combined in one large village for protection against their ancient enemies the Sioux, namely, the Arickarees, the Mandans, and the Gros Ventres. These Indians have latterly made great advances in civilization. They have 800 acres under cultivation, all looking admirably and well fenced in, and they are taking great pride in their work and asking for more land to cultivate. They have comfortable homes, or "lodges," as they are called, made in an octagonal form, of logs completely covered with earth. They are eagerly obtaining from the Government such comforts of civilization as they can—reapers, cooking-stoves, baking-powder, and the like. And yet this people display some of the grossest elements of savagery. Polygamy is common. The disgusting scaffold burials still go on, and the air in the neighborhood of the village is sometimes foul from the adjacent cemetery. Buffalo heads and poles with red streamers, as offerings or invocations to spirits, surmount many of the lodges and bear witness to the heathenism of the people. Many of the men are terribly scarred on the shoulders, breast and arms with the cruel practices of the sun dance. Men and women alike wear the dress of their savage life. There has been as yet little success from schools or church work. Few care for schools, and the attendance at the mission chapel is not large. The fault, however, is not with the devoted missionaries, Rev. C. L. Hall and his helpers of the American Missionary Association, whose faithfulness is unsurpassed, but with bad white men who visit the village. For years these Indians have been brought in contact with some of the worst influences of civilization, and in consequence the women have become gross, the men have lost their sense of honor, and the people are manifestly more degraded and harder to reach than the wild Indians on the Sioux Reservation.

After observation of these three types of Indians, the Christianized, the wild and the polluted, certain conclusions were inevitable.

1. There is a natural nobility in the Indian character. The Indian is debased by heathenism and his wild life, lazy, improvident, filthy, obscene and cruel; and

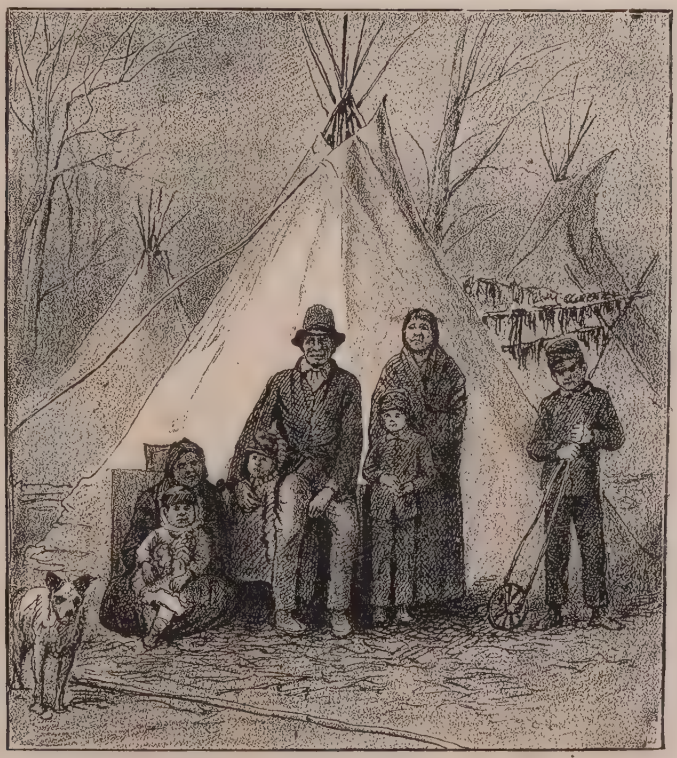
yet he is well endowed by nature with brains and heart and conscience. He is clear-headed and generous; he is often affectionate in his family; he is capable of becoming industrious, conscientious, scholarly, and thoroughly consecrated. If his wild life has affected him unfavorably, it has not done him the same kind of harm that slavery has to the colored man. He is not crushed in spirit and ambition as was the colored slave at the time of the civil war.



INDIAN WOMAN AT FORT BERTHOLD.

2. There, as elsewhere, the gospel proves the most efficient instrumentality. The United States Government is doing a noble work for the elevation of

INDIAN LODGE AT FORT BERTHOLD.



SANTEE INDIANS TEN YEARS AGO.

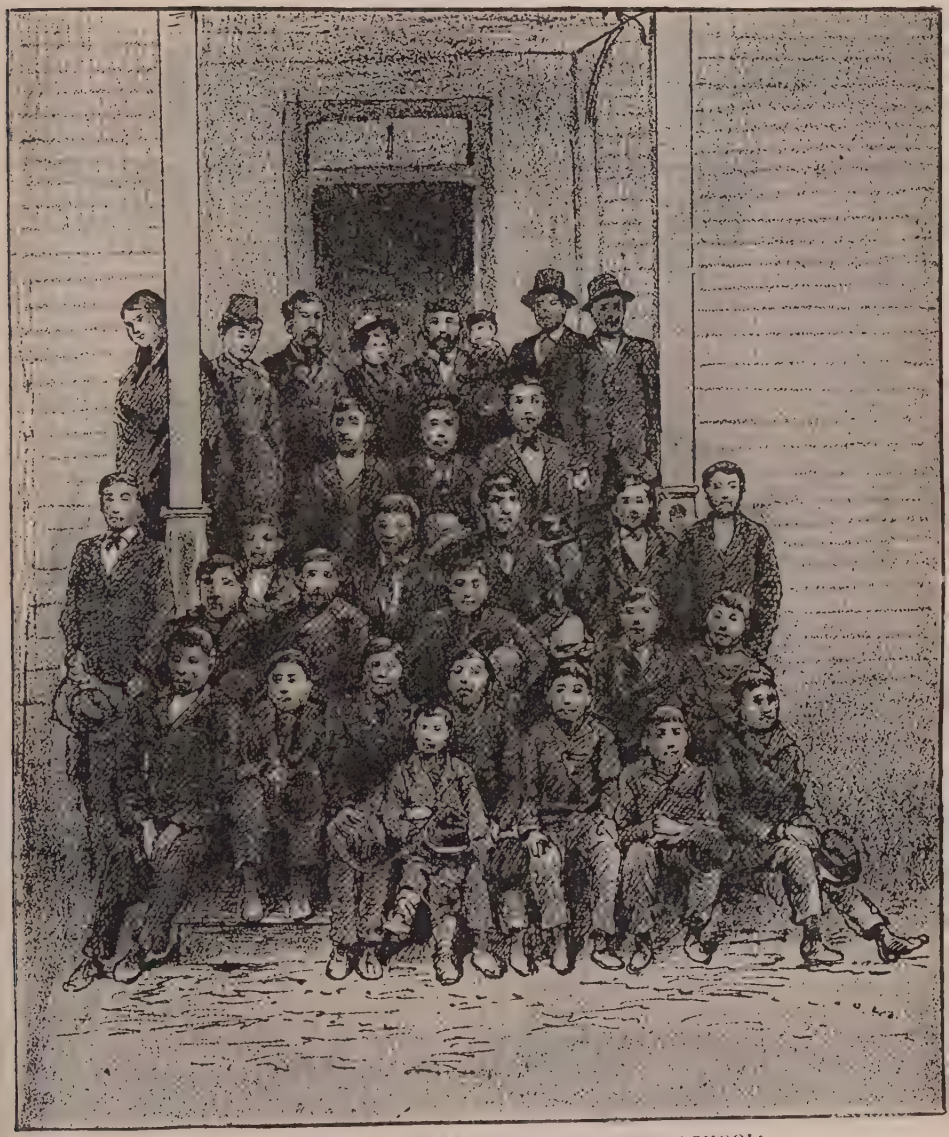
the race by introducing the agencies of civilization. The Indian agents in Dakota are, as a rule, noble men, vieing with the missionaries in endeavors to benefit the race. The Board of Indian Commissioners are deserving of all praise for their great services. The present system of Government management in establishing schools, in encouraging agriculture, in discountenancing savage practices, in stimulating the home-life, is most admirable. But Christian efforts are yet more efficacious. It is where the gospel has sway the longest, or has been the chief influence, that the Indians are the most elevated.

3. It cannot be questioned that we have come to a new stage in Indian affairs. At last there is throughout the country almost complete control of the wild Indians. The day of Indian wars is over. We may very likely never have another. Now that the buffalo has largely disappeared, the Indian is dependent on the Government supplies for food and clothing, unless, like the white man, he resorts to agriculture. In consequence, without any large display of military force, the Indian agents are able to preserve excellent order on the reservations. The Indians feel their dependence and recognize the power of the Government. If fairly treated by the white man they will give us little trouble hereafter. It is easy to see that modifications in their condition, all looking toward civilization, are constantly taking place. They are giving up their Indian dress. It is now rare to find an Indian whose dress is not in some way conformed to the white

man's. They are learning the comforts of civilization through the supplies from Government, and welcome the frame house, the sugar and syrup, the flour and beans, the tools and clothing which come to them from this source. They feel the pressure of the white population crowding upon them from every side. They see their wild life is a thing of the past, and while there are selfish, vicious, superstitious and conservative influences strongly at work against the change, still the change goes on. Their more thoughtful men, perceiving the necessity of the change and recognizing its advantage, are urging the establishment of schools and churches among them. There can be little doubt that as these processes continue the tribal relation will eventually cease, the reservation system will be abandoned, the Indian will come under ordinary laws, he will be assigned land in severalty, will cultivate it for his support, and become a citizen. Already this is true of many Indians, and the day is not far distant—I venture to prophesy that it is within the next twenty years—when, if these influences continue, the Indian will be so thoroughly absorbed among his white brethren that as a separate race he will be lost to sight, and the Indian question will be a question no more.

INDIAN IN NATIVE DRESS, FORT BERTHOLD.

A word now in explanation of the illustrations accompanying this article. An Indian chief is prominent in the first cut. His son is on horseback beside him. His wives and younger children are seated on the ground. The influence of civilization already appears in the dress of these people and in their use of cattle. The second cut represents a small portion of the large burying-ground at Fort Berthold. The wigwams in the third cut are mostly of skin, but generally canvas furnished by the Government is now used. The arrangement of poles and the desolate appearance of the tents scattered here and there are true to life. In the sixth cut the heavy earrings and necklace are of wampum and very valuable. The dress, while cut in Indian fashion, is, like nearly all that the Indians now wear, furnished by the Government. The Indian in the fifth cut wears his hair long and tied up in two queues, with mink-skin pendants. His constant companion, a pipe of red pipe-clay, is in his lap. The lodge in the seventh cut admirably represents the peculiar homes of Fort Berthold Indians.



INDIAN BOYS AT SANTEE NORMAL TRAINING SCHOOL.

It is very large, and sometimes divided into several rooms inside. It is well constructed as a protection against the severe winters of Northern Dakota.

On the top of the lodge an Indian is standing. For many years the Indians of Fort Berthold have been accustomed thus to look out across the Missouri, on the watch, lest their ancient enemies, the Sioux, steal upon them unaware. Beside the Indian may be seen the wicker framework of a "bull boator," skin coracle.

DAUGHTERS OF INDIAN CHIEF "POOR WOLF."

The Indians can seize these in a moment, run with them on their heads to the river, and paddle across the Missouri with ease after a deer or a buffalo. In the foreground is a *travoir*, or Indian wagon, made of two poles with a pouch of leather thongs slung between them. A pony rather than a dog ordinarily drags this. Another cut represents the Santee Indian as he was a few years ago. He now lives in a comfortable log-house, or often in a frame house given him by the Government. In the last cut are very good likenesses of two girls who are now at the Normal Training School sustained by the American Missionary Associates at Santee. They are pure-blooded Indians. Their father is a chief at Fort Berthold, who has turned from his wild life to become a regular attendant at church and a thoughtful imitator of the white man's ways.

Two other cuts represent groups of school-children at Santee, all Indians. The artist has not exaggerated the bright and attractive look upon their faces. They come from all parts of Dakota and the Santee Reservation. In the ninth cut is represented an Indian who, with a white man's shirt, retains his native leggings, blanket, necklace and tomahawk.

FORTY-FIVE YEARS IN WASHINGTON TERRITORY.

REV. CUSHING EELLS, D.D.

From August, 1838, to Sept., 1883, a period of more than 45 consecutive years, I was a resident of what is now Oregon and Washington Territory. I spent the greater part of those years in what is included in Washington Territory.

I was employed during the first ten years in mission work under the patronage of the American Board in behalf of the Spokane Indians.

The massacre of Marcus Whitman, M.D., and others in the Walla Walla Valley, Nov., 1847, was followed by war which necessitated the removal in 1848 of all Protestants from the mission field east of the Cascade Mountains. By military proclamation, June, 1848, the country named was declared closed against missionaries. It remained thus eleven years. June, 1859, by military proclamation, the Walla Walla country was declared open for settlement.

In July of that year I, as agent of the A. B. C. F. M., went to Walla Walla to look after their interests. Standing beside the grave of the distinguished patriot and martyr, Dr. Whitman, I purposed to attempt the erection of a monument to his memory in the form of a school of high Christian character. The following Spring, 1860, I commenced work in fulfillment of the plan named. During the next 12 years the execution of that plan was with me all-controlling. In pursuance of said object I recently returned to my native New England.

During my sojourn in Walla Walla from 1860 to 1872 I was favored with opportunities for the measurable prosecution of evangelistic work among the Spokane Indians. In May, 1872, my house at the place formerly occupied by Dr. Whitman was consumed by fire.

My elder son had previously been nominated by the American Missionary Association as Indian agent and confirmed by Government. Previous to his taking charge the Lord's day had been distinguished for the performance of outlandish wickedness. With the new agent there was change of employés. A weekly prayer meeting was appointed and conducted. With a good degree of constancy it has been continued to the present time. A Sunday-school was organized. It is continued with sustained interest.

Soon after the burning of my house in Walla Walla, Agent Eells hastened thither and took his mother to his home. Early the following autumn I joined dear ones at Skokomish. A new departure was named. In pursuance thereof, with the interpreter, a devout Indian, I conducted divine service at the Indian village. It was continued with gratifying results.

In July, 1874, a church composed of whites and Indians was organized. I was chosen pastor. About that time my younger son, Rev. Myron Eells, arrived at Skokomish, with the intention of making a brief stop. To me my early Indian charge, the Spokanes, together with the sparse white settlements in the vicinity, were attractive. I resigned the charge at Skokomish. It was committed to Rev. M. Eells. The seed of the word cast among Spokane Indians did not spring up quickly. It had slow growth, but a rich harvest has been gathered. But I may not enlarge. From my experience and observation the so-called peace policy, when fairly tested, is a success. Connected therewith the ideas and work of the A. M. A. are specially applicable to efforts for the elevation of the Indian. In my judgment the vexed Indian problem may thereby be solved—solved to the mutual profit of our Government and the Indian.

THE CHINESE.

LETTER FROM OAKLAND, CAL.

BY REV. GEO. MOOAR, D. D.

There is little more for me to do in noting down my observation of the work of A. M. A. among the Chinese here than to indorse the statements made by the Rev. Dr. McLean in the April number of this magazine. As far as the school work for the Chinese in the English language is concerned, the honor of beginning it belongs, I think, to Mrs. Elizabeth L. Lynde, now deceased, a member of the First Congregational Church in this city at the time. Her heart, which was singularly alert in behalf of the neglected and unfortunate, set her in the year 1867 to teaching two or three Chinese at her house. These were servants in families. Meantime the boy employed in my own house—since favorably known as our chief helper in missionary work, Jee Gam—was spelling out, by the aid of my little girls and their mother, the mysteries of our English language, and little by little learning the great mystery of godliness. Interest deepened in the two or three who were thus drawn together. So. Mrs. Lynde's little class was transferred to our chapel, and soon became a prominent and hopeful department of our Sunday-school. It was a rare pleasure given me to receive, in 1870, the first three Chinamen known as admitted to membership by confession of faith in an English-speaking church in this land.

For several years I had the opportunity of direct participation in this new missionary movement, often taking my place as teacher of the new alphabet and guide to the pronunciation of many unphonetic words. At first there was novelty about it and it was comparatively easy to obtain even the numerous teachers which this work requires. But as the novelty wore off it became more difficult to find and keep volunteers in sufficient numbers. Besides, a demand arose for more than the hour of the Sunday-school service. The eagerness to learn and the increasing acquisition of some called for a more constant and continuous drill. So has come about the system of schools carried on, under the American Missionary Association's appropriations and our California gifts, by the "California Chinese Mission."

I bear glad witness to the large measure of devotion with which this work has been conducted. It is precisely the kind of work to bring out the best qualities of Christian character in those who are responsibly engaged in it. The motives for engaging in it drawn from any other than the purest Christian fountains are few indeed. The men and women, who, within my knowledge, have given their time and heart to it, have long been among my "evidences of Christianity." To the poor the Gospel has been preached by them. Several of those most interested during the early years, as superintendents or teachers, have been laid aside or have "gone home." But there can be no doubt that the Master has said to them, "Inasmuch as ye did it unto the least of my disciples, ye have done it unto me."

For this is pre-eminently the work which makes its appeal to the few. To sustain it pecuniarily as well as otherwise, must pertain to those who give, hoping for nothing in kind again. Those here who would give, perhaps, to help Africans on the Congo, cannot always be appealed to in behalf of this cause. A worthy Christian friend who has charge of a Sunday-school consulted me about a gift he was interesting his scholars to make to some missionary. Whom could I suggest? It was natural, being on this Pacific sea, to suggest a laborer in northern China. It

was amusing to see how quickly he dropped my suggestion as if it were something very hot. Why, it would not do at all to mention China in that school. It would kill his darling missionary proposition completely. This illustrates not by any means a universal feeling here, but a feeling which is quite too prevalent. And there are many who would help to teach the Mongolians if they were to be taugh *where they belong*, who would be almost offended to be asked to help in their education here. So all the more admirable, in the face of public sentiment here, is it that so many noble workers and givers have been found to sustain this work. For is not this, of all others, the enterprise which "takes the gold right out of the country?"

I overheard an intelligent gentleman, a member of Congress, and born in my native Massachusetts, express the duly considered opinion that the Chinese mind is so organized that it cannot be expected to entertain the Christian ideas. It illustrated the sad fact that it takes a long time for even Americans to entertain and be molded by those ideas. This gentleman might easily have found scores of humble servants and laborers of this "unassimilable" race in his own city who had come as truly in the power of Him, who is the Truth, as any of us. For it is the testimony of all who are acquainted with the facts that as large a proportion of those Chinese who take the Christian name "adorn the doctrine" as do those who take that name from among the Caucasian families. Indeed, the proportion may, perhaps, be larger. For what can ordinarily induce a Chinaman to espouse the Christian standing here unless it be the genuine appreciation of Christian truth and the response of his heart to the love of God as shown in the cross of Christ?

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

Our readers will recall an article issued in this department of the April "Missionary" entitled "A Plan with Reasons." We are happy to report that a good many cheering words in approval of the plan have reached us, and not a few of a practical character. We select from the latter the following:

FROM NEW YORK.

—I have received a delightful letter from our teacher at the Santee Agency, and our Committee are much pleased with her account of her work. I have directed our Treasurer to send to your A. M. A. Treasurer the first quarterly payment on account of the $150 appropriated, and trust it will reach you in due season. Our payments will be made hereafter May 1, Aug. 1 and Nov. 1, as we are dependent on our weekly collections, and hence cannot pay oftener than quarterly.

—Inclosed find $40 for two shares in support of a missionary teacher, from whom we may receive a monthly letter.

FROM MASSACHUSETTS.

—Inclosed please find $20. Our Ladies' Benevolent Society wish to take one share in the expense of a lady missionary teacher, from whom we shall enjoy letters, hoping in this way to call out more interest in the work.

—A recent circular from you was read to our ladies by our pastor's wife, to whom it was sent. We have no separate organization for the Am. Miss. Assoc.

but our ladies contribute something to its funds—though probably not enough to take a full share in the support of a teacher. Encouraged by what you say in the circular, we write to ask that we may be included in the list of those to whom monthly letters will be sent, as promised to those who take one or more shares. We are small and few, but the interest is genuine, and we want to increase it. Our contribution goes into the general fund.

FROM MINNESOTA.

—Last week, on a very stormy day, with less than twenty ladies present, the subject of taking shares in the support of a missionary teacher was introduced, and a little over $40 pledged, to be paid before October. I felt very much encouraged, and shall do all I can to increase the amount, though I am too much of a stranger—having been here but a year—to have any idea what we can raise. You promised us letters from our missionary if we took but one of the $20 shares; so we shall hope to receive them. After another month I hope to send you word about a much larger pledge.

—Ours is a country church, laboring under the disadvantage of constant depletion of our younger members; the twin cities of St. Paul and Minneapolis are close by, and our broad frontier also attracts strongly. Last year a determined few, by great exertion, raised almost $100 for division among the Am. Board, A. H. M. S. and A. M. A. The outlook is not encouraging for this year, and, as a regular correspondent might add interest to our small meeting, we voted yesterday to take one share; and should we succeed better than we hope, our rule of division will give you one-third, whatever the amount may be. We need more prayer for warm hearts and the open hand.

FROM OHIO.

—We have been reading "A Plan, with the Reasons," and like it much. We have a class of young girls in our church who ought to be in missionary work. Can you give us a little fuller account of the work? and do you have teachers among the poor white women of the South? Please let us hear soon from you; we want an object to work for. We may not be able to do very much, but would like to do something.

ALABAMA WOMAN'S MISSIONARY ASSOCIATION.

MISS M. E. LUNT.

The annual meeting of the Alabama Woman's Missionary Association was held in the prayer-room of the Congregational church in Montgomery, Monday, March 31. The devotional exercises were conducted by the President of the Association, Mrs. H. S. De Forest, who gave the opening address, welcoming the members of the local societies, now numbering seven.

The reports of the Secretaries and delegates showed an increase of interest, labor, and funds collected, as well as a constant growth in missionary intelligence.

Nearly all the societies have remembered the foreign work and the Indians, in addition to their own needs and people, and have shown a deep interest in the advancement of Christian education.

Mrs. Ragland, the wife of one of the Talladega theologians, read a paper upon Home Influence, the prominent points of which were filial obedience, the important place the wife, mother, and daughter fill in the home, and the importance of training the daughter in domestic duties.

Mrs. Ash, whose husband was an acceptable pastor in one of the A. M. A.

churches, and who not long since was called home, read a paper, giving a comprehensive history of the work of the American Missionary Association in the South, relating incidents connected with the earlier teachings, and showing how the work had broadened, and brought into the ranks the colored people.

Mrs. Andrews, of Talladega, prepared a paper on the "Origin and History of Our Alabama Movement in Woman's Work," read by Miss Partridge, giving a full development of the organization and growth of the society during its seven years' existence, and showing how much greater results are accomplished by organized effort and unity of action, and advising that the relation of this society as an auxiliary to the W. H. M. A. of Boston be severed and become allied to the Woman's Bureau of New York, which has the Southern field under its special care; referring also to the interest, courtesy and sympathy which the Boston society had always shown toward the Alabama branch.

Mrs. O. F. Curtis, of Emerald Grove, Wis., was present, who has two sons in the South as missionaries and one on the foreign field—Rev. W. W. Curtis, of Japan—who addressed the meeting on the condition of the women and girls in that country; what is being done by the missionaries to lead them to Christ; also speaking of the hindrances to the Christian religion.

This interesting meeting could not fail to awaken a deeper interest in the hearts of all present, and we believe that no one left without feeling that she had gained a new impulse to renewed consecration and work for the Master.

SUNDAY-SCHOOL WORK AT TOUGALOO.

MISS JOSEPHINE KELLOGG.

The Sunday-school of this Institution has always—under the present management at least—been considered one of the most important, if not the most important means of grace and spiritual enlightenment. The power of sustained attention and consecutive thought is greatly lacking in all untrained minds; hence the superiority of the hand-to-hand question-and-answer method of the class-room over the sermon as a means of informing the mind and clearing away the rubbish of superstition and the misapprehensions of meaning, derived from the ignorant preachers who have been in many cases the only previous expounders of the word, and resulting also from a very vague and limited understanding of the language of the Bible, the preacher—even the teacher.

It would be impossible for one new to the work to even *grasp at* the distorted images and superstitious misconceptions connected with religious subjects in the minds of the more ignorant colored people without the free interchange of personal conversation. So for years the Sunday-school has been placed at the head of the Sabbath services here, and given the forenoon, the review by the Superintendent occupying the time of a short sermon, with the lesson for the day, already explained and impressed by the several teachers, for its text. Later in the day class prayer-meetings are held, and here young Christians learn to take up the cross of bearing testimony for Christ, and making audible prayer for themselves and others. Many of the scholars feel these meetings to be very valuable

At the close of the school year a Sunday-school Convention is held, and it is urged as a duty upon all Christian students who go out to teach that they should organize and conduct Sabbath schools in connection with their day schools.

We have recently received two donations of library books, so that we now have enough to go once around, and we loan them out each Sunday. We also gone

ally have papers to distribute, sent us by kind and careful Sunday-school scholars in the North who make their papers do double duty. If some school changing song-books would send our school a hundred or more well-preserved copies of those they lay aside, it would be a gift highly appreciated.

One of our neighbors is a good Mother in Israel, who has always taken a warm interest in this institution in all its departments and appreciated its uplifting influence upon her people. She belongs to one of the branches of the Methodist Church, and felt that she wanted something done for the improvement and revival of interest in the schools of that denomination in the vicinity. Accordingly, she worked up a S. S. Convention among them last Fall, and invited Mr. Pope and some others of us to go and help to make it profitable. We could not get off until after dinner and might as well not have gone at all. Soon after our entrance a young man introduced a resolution that superintendents and teachers be *compelled* to be at their schools at the hour set for opening. One of the preachers rose and said that teachers *could not* be *compelled*, and moved as an amendment that they be *acquired* to come promptly.

Then ensued a long, windy, wordy controversy on "compelling" and "acquiring." Seeing no prospect of a conclusion we withdrew. The good auntie who had invited us followed us out in deep humiliation. I said, we are sorry to go without contributing something to the interest of the meeting, but this is such a waste of time, there is no coming to the point. "That's jus' so, dear," she said, "but that their ign'rance. Ign'rance *does* waste time, honey. *Ign'rance can't come to a pint.*" That last sentence struck me as a piece of epigrammatic wisdom.

CHILDREN'S PAGE.

WONG NING'S IDEAS

AS EXPRESSED BY HIMSELF.

[Wong Ning is no imaginary character. He is a real flesh-and-blood Chinese boy, living in San Francisco, and much interested in the new and many sided life going on about him. So we are glad to give you, in his own words, a few of his observations on American life and manners.]

My name is Wong Ning. I born on home China, come to this country when thirteen years old, and been here now seven year.

Little boy have very hard time on home China. Have to get up and go to school at six o'clock—very early that—come home, get breakfast at eight o'clock, and lunch at twelve o'clock; then stay till six o'clock in the day. I no think American boy like that!

Little girl no go to school *at all!* Very funny, that! Have one big house, on home China, where all the girls go every day; learn to sew, make the pretty things, the flowers, the birds, everything! by the needle. Little girl no speak to the boy—no! never! on home China.

On home China every one like the mother very much; give everything to she. If a China boy no like the mother, no work hard for she, no send she everything—Oh! horrible! *very bad!* All the sons marry, bring home the wife to wait on she. Not like the wife so much as the mother, on home China.

The woman—the wife, the mother, the little girl—all work in the house—sew, cook, make the cloth, everything! When they make the dinner or the lunch, set the table very nice, put on everything; then run behind the curtain (no have any door on home China), and then the man—the father, the son, the little boy—all come in, sit down, eat the dinner; eat him all up. Pretty soon, by and by, the woman—the mother, the wife, the little girl—come quiet, lift up

the curtain. If he all gone, can come eat; if no, can not come. *Yes! Sure!*

I go to school at night, learn to read and write; I think English very hard. I been work for the Jew family, the Irish family, and the Spanish family. I think my English get too much funny—so many kinds of language. Now I work for the American family; like it more better.

I been here so long, and go to school so much, that I understand the English more better than China. *Very funny that!* When my cousin, at the wash-house, send me the letter to come take dinner with he, he have to write it in English, and the lady I work for, she laugh very much.

I get one letter this morning. (My American name Charley). Here the letter:

"Mr. Chily, you Please come to Kum Lee this evening to take dinder, because Lee chong go to home China this week. Ah Do and Ah Sing all come in to if soon as you can good by WONG VOO."

I know plenty stories about on home China. You ever hear about Kong foo-too?—American call him Confucius—he very great man.

Maybe you like, I tell you one story. He live about two, three thousand year ago, *yes! sure!* He travel every city, teach Chinaman—that very good.

One city he no came—that Canton—one very big place inside three big walls. Kong-foo-too, or Confucius, he come to Canton, and try to come in the gate—very big gate.

One little boy there seven years old. I think that little boy too smart. He making play of a little city, and building three little walls around it, all the same like Canton. He took up too much room, and talk too smart, so that Confucius cannot get in.

He watch him a little while, then he say, "I guess Canton all right; this boy can teach Canton. I go some other place." *That very bad!* Next year that boy died—*very strange that!* So Canton never get any teaching, not from boy, not from Kong-foo-too. I think not very good for little boy to be too smart.—*St. Nicholas.*

RECEIPTS FOR APRIL, 1884.

MAINE, $257 77.

Augusta. "J. S." (5 of which *for Indian Work, Hampton N. & A. Inst.*) to const., REV. ARTHUR F. SKEELE L. M.	$30 00
Belfast. Miss A. L. McDowell, *for Selma, Ala*	1 00
Bluehill. Cong. Ch	5 00
Brewer. First Cong. Ch. and Soc	15 00
Camden. R. Bowers, 20; Abner Howe and wife, 3; Jonas Howe, 50c.; Mrs. Myra A. Mansfield, 3.50; E. D. Mansfield, 3	30 00
Gorham. First Cong. Ch. and Soc	65 85
Gorham. Sab. Sch., by J. S. Hinckley, *for Student Aid, Selma, Ala*	26 42
Limington. "A. B."	2 00
Lyman. Cong. Ch. and Soc	5 50
Machias. Center St. Cong. Ch	5 00
Portland. Fourth Cong. Ch. and Soc	7 00
Saint Albans. Rev. Wm. S. Sewall	3 00
Scarborough. "A friend in Cong. Ch"	50 00
South Berwick. Mrs. J. H. Hodgden's S. S. Class, *for Student Aid, Talladega C*	10 00
South Berwick, Ladies of Cong. Ch., Bbl. of C, *for Wilmington, N. C.*	
Woodfords. ——	1 00
Yarmouthville. Rev. A. Loring	1 00

NEW HAMPSHIRE, $237.16.

Amherst. Cong. Ch	5 82
Colebrook. "E. C."	$2 00
Hinsdale. Cong. Ch. and Soc	13 54
Keene. First Cong. Sab. Sch., *for Sab. Sch. Work*	15 42
Lyndeborough. Cong. Ch. and Soc	2 50
Marlborough. Cong. Ch. and Soc	15 40
Mason. Cong. Ch	6 00
Milford. Willing Workers, *for Student Aid, Tougaloo U*	50 00
New Boston. —— (30 of which *for Cal. Chinese M.*)	100 00
New Ipswich. A. N. Townsend	1 00
Northwood. Dea. J. J. Cate, *for Student Aid, Fisk U*	1 00
Peterborough. Ladies' Circle Union Cong. C., *for Freight*	2 04
Winchester. Cong. Sab. Sch	22 44

VERMONT, $716.94.

Cambridge. Mr. and Mrs. M. Safford	38 52
Cambridge. "Friends," by Mrs. S. P. Wheelock, Box of C., *for Tougaloo U.*; "Friend," 2, *for Freight*	2 00
Dorset. Women's H. M. Soc., *for Student Aid, Atlanta U*	15 00
Greensborough. Cong. Ch. and Soc	18 50
Jamaica. Mrs. William Hastings	5 00
Manchester. Miss Ellen Hawley 70, *for Student Aid*, 25, *for repairing Piano, Talladega C.*	95 00

Manchester. Rev. and Mrs. A. C. Reed, *for Student Aid, Atlanta U*..... $25 00
Manchester. A. Hemenway 5 00
Milton. First Cong. Ch. and Soc..... 14 40
Newport. Cong. Ch. and Soc..... 13 65
North Cambridge. "A Friend"..... 5 00
North Ferrisburg. Cyrus W. Wicker... 10 00
Norwich. John Dutton..... 10 00
Rutland. Cong. Ch. and Soc. 109 48
Saint Albans. M. A. Stranahan, *for Student Aid, Fisk U*..... 50 00
Saint Johnsbury. North Cong. Ch., 113.25; South Cong. Ch. Sab. Sch., 61.22..... 174 47
Springfield. Cong. Ch. M. C. Coll., *for Indian M*..... 8 69
Stockbridge. Rev. T. S. Hubbard..... 10 00
Townshend. "A Friend"..... 5 00
West Brattleborough. Cong. Ch. and Soc..... 10 23
Williston. W. L. Seymour. 2 00
$626 94

LEGACY.

Grafton. Estate of Mrs. Caroline B. Akin, by Wm. Hastings, Ex..... 90 00
$716 94

MASSACHUSETTS, $6,300.43.

Adams. Mrs. W. B. Green's Sab. Sch. Class, Cong. Ch..... 10 00
Amherst. First Cong. Ch..... 25 00
Amherst. Miss Mary H. Scott, *for Reading Room, Tougaloo U*..... 3 00
Andover. "A Friend," 1.50, *for Student Aid, Talladega, C.*; Free Ch., Bbl. of C., *for Talladega, Ala., 3 for Freight* 4 50
Athol. Evan. Cong. Ch. and Soc. to const. WM. SHERWOOD, L. M..... 54 39
Boston. Central Ch. and Soc., 933.81; Old South Ch. and Soc., 429.15; Mrs. D. C. Holden, 50c..... 1,363 46
Boston. Sab. Sch. of Eliot Ch., 25; Mrs. C. A. Spaulding, 20, *for Student Aid, Fisk U*..... 45 00
Boston, Charlestown. Winthrop Ch. and Soc..... 77 84
Bradford. Mrs. Sarah C. Boyd, *for Student Aid, Atlanta U*..... 10 00
Brookfield. Ladies' Benevolent Soc., Cong. Ch., *for Freight*..... 2 35
Cambridge. First Ch., Shepherd Soc.. 174 50
Cambridgeport. Pilgrim Ch. Mon. Con. Coll..... 14 27
Cambridgeport. Ladies of Prospect St. Sewing Circle, Bbl. of C. and Box of Books, *for Kittrell, N. C.*
Chelsea. Arthur C. Stone and S. S. Class, First Cong. Ch., 100; Miss Annie P. James, 30, to const. MISS SARAH L. GRANT L. M.; *for Student Aid, Atlanta U*..... 130 00
Chelsea. Ladies Union Home M. Band, *for Lady Missionary, Chattanooga, Tenn*..... 60 00
Concord. Trin. Cong. Ch. and Soc..... 29 66
Dorchester. Second Cong. Ch. and Soc. 109 94
East Hampton. First Cong. Sab. Sch., *for Student Aid, Straight U*..... 25 00
East Hampton. "Friends," *for Oaks, N. C*..... 6 00
East Hampton. First Cong. Ch., *for Freight* 2 40
East Medway. Bbl. of C. and S. S. Supplies, by S. E. Spencer, *for Savannah, Ga.*
Easton. Cong Ch. and Soc..... 12 25
Falmouth. First Cong. Ch. M. C. Coll.. 14 00
Fall River. Central Cong. Ch..... 250 00
Florence. Florence Cong. Ch..... 24 50
Gardner. First Cong. Ch. and Soc. ... 13 96
Gloucester. Evan. Cong. Ch. and Soc.. 25 00
Goshen. Cong. Ch. and Soc..... 7 00
Great Barrington. First Cong. Ch..... $102 38
Great Barrington. Egbert E. Lee, *for Student Aid, Atlanta U*..... 4 00
Haverhill. A. P. Nichols, 35, *for Student Aid*, 15 *for Furnishing Room Talladega C.*; Ladies of W. H. M. Soc., Center Ch., Box of C., *for Talladega C*..... 50 00
Haverhill. Sab. Sch. of North Cong. Ch., *for Student Aid, Fisk U* 25 00
Haverhill. Sew. Soc. North Cong. Ch., *for Freight*..... 1 51
Hubbardston. Cong. Ch. and Soc..... 50 00
Hyde Park. Cong. Ch. and Soc..... 32 50
Kingston. "A Friend."..... 1 00
Lawrence. Lawrence St. Ch., "A friend" Bundle of C., val. 18, *for Student Aid, Fisk U.* and 2 *for Freight*.. 2 00
Lawrence. Bbl. of C. by Mrs. M. E. J. Bean, *for Savannah, Ga.*
Lee. Cong. Sab. Sch..... 75 00
Leicester. First Cong. Ch. and Soc.... 72 89
Lexington. Hancock Ch. and Soc..... 16 00
Malden. First Cong. Ch. and Soc..... 61 62
Marblehead. Hon. J. J. H. Gregory, Bbl. garden seeds, *for Talladega C.*
Medway. Ladies' Benev. Soc., Bbl. of C., val. 25.
Mill River. Cong. Ch. and Soc..... 21 71
Natick. Cong. Ch. and Soc 40 00
Newburyport. Mrs. L. J. Case, *for Student Aid, Fisk U*..... 5 00
Newton. Eliot Ch. and Soc..... 200 00
Newton Center. First Cong. Ch. and Soc..... 119 03
Newton Highlands. James L. Hyde, *for Student Aid, Fisk U*..... 3 00
Newtonville. Mrs. J. W. Hayes 25 00
New Salem. Cong. Ch. and Soc..... 10 00
Norfolk. Cong. Ch. and Soc..... 3 80
North Adams. Cong. Ch..... 32 89
Northampton. First Cong. Ch., 307.67; Edwards Ch., 92.20..... 399 87
Northampton. Edwards Ch. Sab. Sch., *for Student Aid, Fisk U*..... 25 00
Northampton. A. L. Williston, 20, *for Student Aid, Atlanta U.*, and Package Indellible Ink, *for Talladega C*... 20 00
Northampton. "A Friend," *for Student Aid, Atlanta U*..... 17 50
North Brookfield. First Cong. Ch. and Soc.. ..... 50 00
Norton. Mrs. F. B. Wheaton, *for Student Aid, Fisk U*..... 20 00
Oakham. Bbl. of C., by S. F. Fairbanks, *for Savannah, Ga.*
Orange. Cen. Cong. Ch. and Sab. Sch.. 26 00
Oxford. First Cong. Ch. and Soc..... 20 15
Peabody. South Ch. and Soc..... 113 00
Pittsfield. "A Friend" 1 00
Plymouth, Church of the Pilgrimage.. 93 86
Rehoboth, Cong. Ch..... 21 54
Roxbury. Dea. Silas Potter, *for Student Aid, Fisk U*..... 25 00
Salem. Girl's Missionary Soc., of South Ch., *for Freight*..... 2 05
Salisbury and Amesbury. Union Evan. Ch..... 15 00
Somerville. Franklin St. Ch. and Soc.. 176 76
South Abington. "By a Friend," to const. MRS. SALLY SOULE and MRS. MEHITABLE REED L. Ms..... 100 00
South Weymouth. Second Cong. Ch. and Soc. ad'l to const. MRS. EMMA J. SMITH and MRS. ALICE H. GARDNER L. Ms 48 00
Sunderland. Cong. Ch. and Soc 71 89
Sunderland. Sab. Sch. Classes of Misses Belle Childs and Kittie Armes, 13.49, and of Mrs. Alice Ball, Misses Cala A. Delano and Mary L. Hubbard, 14.62; *for Student Aid, Atlanta U*..... 28 11
Taunton. First Cong. Ch. and Soc..... 31 86
Townsend. Cong Sab. Sch..... 6 50

Ware. East Cong. Ch. and Soc., 372.75 to const. GEORGE S. HALL, CHAS. H. ALLEN, JR., ALVAN HYDE, SARAH G. HYDE, NELLIE BULLARD and MRS. MARY E. CLEVELAND L. Ms; First Cong. Ch. and Soc., 31.76 ..... $404 51
Watertown. Phillips Sew. Circle, Bbl. of C, val. 50., *for Tougaloo U.*
Westborough. Ladies' Freedmen's Sew. Circle. Bbl. of C., val. $43.32, *for Talladega C.*, 1.50 *for Freight* 1 50
West Brookfield. Cong. Ch. and Soc.... 33 05
West Gloucester. Cong. Ch. and Soc.. 10 25
West Hampton. Cong. Ch. 25 00
West Medway. Cong. Ch. and Soc.. ... 5 00
Westminster. First Cong. Ch. and Soc.. 89 15
West Roxbury. South Evan. Ch. and Soc. 22 29
Williamstown. First Cong. Ch..... 13 15
Wilmington. Ch. of Christ..... 45 63
Worcester. Piedmont Ch., 320; Union Ch. and Soc., 181.60; Central Ch. and Soc., 85..... 586 60
Yarmouth Port. Ladies' Sew. Cir, of First Cong. Ch. Bbl. of C., *for McIntosh, Ga.*, 1 *for Freight* 1 00
By Charles Marsh, Treas. Hampden Benev. Ass'n: Monson Cong. Ch. 20; Cong. Sab. Sch., 10.92, *for Fisk. U.*, and 10.92 *for Hampton N. & A. Inst.*; Springfield, South Ch., 45.64; First Ch., 24.38; Westfield, First Ch., 40..... 151 86
$6,150 43

LEGACY.

North Brookfield. Estate of Lydia C. Dodge, by Wm. P. Haskell..... 150 00
$6,300 43

RHODE ISLAND, $27.17.

Little Compton. Cong. Sab. Sch... ..... 20 00
Tiverton. Cong. Ch. Sab. Sch..... 7 17

CONNECTICUT, $3,627.82.

Bozrah. Cong. Ch., 4.63; Miss Hannah Maples, 5..... 9 63
Bridgeport. First Cong. Ch... ..... 81 01
Canton Center. Cong. Ch. and Soc..... 7 37
Coventry. Second Cong. Ch.... ..... 34 02
Darien. Cong. Ch..... 33 00
East Hampton. Mrs. Laura Skinner, *for Talladega C.*..... 5 00
East Hartland. Cong. Ch.... .... 17 40
East Haven. Cong. Ch 15 00
Enfield. Members of Cong. Ch. *for Student Aid, Straight U.*..... .... 5 00
Farmington. Cong. Ch. (175 of which from Dea. Henry D. Hawley to const. ROBT. MCKEE, ALEXANDER PATTERSON and HERBERT HART L. Ms.)..... 230 37
Franklin. Cong. Ch 9 18
Guilford. Daniel Hand..... 100 00
Hartford. Roland Mather, 1,000; Windsor Av. Cong. Ch., Mrs. Catharine R. Hillyer, 30, to const. Mrs. SUSAN M. STOWE L. M... .... 1,030 00
Hartford. Young Ladies' Mission Band, by Minnie Lewis, Box Thread, *for Dakota Home.*
Harwinton. Cong. Ch..... 51 00
Meriden. Center Cong. Ch... ..... 50 00
Middletown. First Ch..... 55 76
New Britain. Mrs. Norman Hart..... 14 00
New Canaan. John Erhardt 2 50
Mansfield. Second Cong. Ch. and Soc.. 7 14
Mansfield Center. First Cong. Ch..... 10 00
New Haven. First Ch., 200.56; Ch. of the Redeemer, 176; Rev. S. W. Barnum, 10 copies "Romanism as It Is," val. 35; "W. C. S.," 2 ..... 378 56
North Manchester. Second Cong. Ch.. 60 00
Norwich. Park Cong. Ch. and Soc 333 77
Poquonock. Cong. Ch..... 63 00
Ridgefield. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U.*..... 10 00
Seymour. Cong. Ch.. ..... $15 00
Sherman. Cong. Ch..... ... . 20 00
Southington. "A Friend," *for Fort Berthold, Dak.*..... .. .. 50 00
South Killingly. Cong. Ch..... 4 00
South Windsor. First Cong. Ch..... 27 27
Thomaston. Cong. Ch..... 70 29
Vernon. Rev. Chas. Redfield... ..... 5 00
Waterbury. Prof. Wm. M. Aber, *for Atlanta U.*..... 10 00
West Stafford. Cong. Ch. and Soc..... 9 00
Whitneyville. Cong. Ch., to const. ELI G. DICKERMAN L. M..... 35 00
Windsor Locks. Cong. Ch..... 77 68
Windsor Locks. Ladies Soc., Bbl. of C., *for Tougaloo U.*
———. "A Friend"..... 10 00
$2,945 95

LEGACIES.

Danbury. Estate of Mrs. R. B. Fry, by L. D. Brewster, Adm 481 87
Eastford. Estate of Royel Warren, by J. D. Barrows, Ex.... ... . 200 00
$3,627 82

NEW YORK, $1,934.74.

Brooklyn, Ch. of the Pilgrims..... 312 81
Binghamton. Bbl. of C. and S. S. Supplies, by Mrs. A. L. Webster; Mrs. Webster, 5, *for Savannah, Ga.*..... 5 00
Cohoes. Mrs. H. S. Gilbert, *for Kittrell, N. C.*..... 2 00
City Island. Miss H. M. Hegeman, *for Freight*..... 2 00
Essex Co. ——..... 75 00
Flushing. Cong. Sab. Sch., *for Lady Miss'y* 40 00
Franklin. Cong. Ch.... ..... 2 50
Governeur. "Thank Offering," *for Ken. Mt. Work*..... 5 00
Jamesport. Cong. Ch 6 00
Malone. Mrs. M. K. Wead..... 100 00
Millville. Cong. Ch..... 2 10
Munnsville. T. B. Rockwell 3 00
New York. Broadway Tab. Ch. (65 of which *for Lady Missionaries*)..... 1,121 24
New York. Sewing Sch. of Bethany Mission, Tabernacle Ch., by Miss M. S. Janes, *for Santee Agency, Neb* 25 00
New York. Miss E. E. Wynkoop..... 2 00
Norwich. Mrs. C. B. Martin, *for Library Fund, Savannah, Ga.*..... 5 00
Nyack. John W. Towt..... 100 00
Orient. Hetty M. Wiggins 50
Owego. Box of C., *for Oaks, N. C.*
Poughkeepsie. Cong. Sab. Sch. Box of Christmas Gifts, *for Savannah, Ga.*
Sidney Plains. Cong. Ch..... ... 5 00
Syracuse. Mrs. Clara C. Clarke, 7.40; Nathan Cobb, 5..... 12 40
Tarrytown. "A Friend"..... 40 00
West Salamanca. Rev. Wm. Hall..... 12 09
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Fort Covington. Estate of Reuben Martin by John S. Parker, Ex..... 56 10
$1,934 74

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Boundbrook. Cong. Sab. Sch 15 00
East Orange. Grove St. Cong. Ch..... 35 00
Irvington. Rev. R. S. Underwood..... 5 00
Orange Valley. Cong. Ch., adl..... ... 5 00

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Canton. H. Sheldon... ..... 10 00
Coudersport. J. S. and M. W. Mann .. 5 00
East Smithfield. Rev. C. H. Phelps.... 5 00
Hermitage. W. F. Stewart..... 5 00
Philadelphia. Thomas W. Price..... 50 00
Philadelphia. Frederick S. Kindall, *for Books, Theo. Dept. Talladega C.*..... 10 00

OHIO, $351.12.

Akron. Ladies' Home Miss'y Soc. of Cong. Ch (adl) $5 00
Ashtabula. First Cong. Ch 30 00
Brooklyn. Cong. Ch 12 95
Chagrin Falls. Cong. Ch. Sab. Sch., *for Indian M* 4 25
Chardon. Cong. Ch 12 91
Cleveland. First Cong. Ch 24 38
Cleveland. Liberty Holden, 10. Dea. Horace Ford, 5. Mrs. E. H. Ladd, 1, *for Student Aid, Fisk U* 16 00
Conneaut. H. E. Pond 5 00
Elyria. Mission Bands Cong. Ch: "Little Helpers," 15 "Opportunity Club," 6, "Golden Links," 4, *for Indian Girl, Santee Agency* 25 00
Four Corners. Cong. Ch 2 90
Hudson. Ladies, by Mrs. A. C. Stevens, *for Furnishing Reading Room, Straight U* 6 00
Huntsburg A. E. Millard, 10, Mrs. M. E. Millard, 5 ..... 15 00
Marysville. Cong. Sab. Sch., *for Student Aid, Talladega C* 21 88
Oberlin. First Cong. Ch 35 35
Paddy's Run. Cong. Ch 22 00
Sandusky. First Cong. Ch 40 50
Tallmadge. Rev. Luther Shaw 10 00
Warrensville. Mrs. Mary Walkden, *for Chinese M* 10 00
Youngstown. "Two Friends." 2 00
$301 12

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Cardington. Estate of Wiseman C. Nichols, by Mrs. F. C. Nichols, Ex 50 00
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INDIANA, $12.50.

South Bend. R. Burroughs 10 00
Sparta. John Hawksville 2 50

ILLINOIS, $518.68.

Cambridge. Y. P. Miss'y Soc., *for Student Aid. Fisk U* 25 00
Chicago. First Cong. Ch., 85.49; Soc. of Inquiry, Theo. Sem., 5.15; Millard Av. Cong. Ch., 5 ..... 95 64
Chicago. Ladies' Miss'y Soc. N. E. Cong. Ch., *for Lady Miss'y, Mobile, Ala* 15 20
Chicago. South Cong. Ch., Bbl. of C., *for Mobile. Ala.*
Chenoa. Ladies of Cong. Ch., *for Lady Miss'y Mobile. Ala* 6 75
Galesburg. "A Friend." 25 00
Gridley. Bbl. of C. and S. S. Supplies, 3 Packages S. S. Work, by Mrs. Geo. Kent, *for Savannah, Ga.*
Homer. Cong. Ch 5 00
Lisbon. Bbl. of C. and S. S. Supplies, by Mrs. Lewis Sherrill, *for Savannah, Ga.*
Oak Park. Young Ladies' Mission Circle, *for Student Aid, Fisk U* 50 00
Oak Park. Mr. Packard's S. S. Class, *for Student Aid, Talladega C* 9 00
Rantoul Mrs. Antrace Pierce 10 00
Tonica. Cong. Sab. Sch., *for Student Aid, Fisk U* 25 00
By Mrs. E. F. Williams, *for Lady Missionary, Little Rock, Ark.:* Chicago, Ladies of South Cong. Ch., 25; Moline, Mission Circle of Cong. Ch., 5; Stirling, Cong. Ch. 10 ..... 40 00
———. Bbl. of C., *for Mobile, Ala.*
$306.59

LEGACY.

Galesburg. Estate of Warren C. Willard, by Prof. T. R. Willard 25 04
Pittsfield. Estate of Rev. Wm. Carter, by Wm. C. Carter, Ex 187 05
$518.68

MISSOURI, $5,015.00.

Sedalia. First Cong. Ch $15 00

LEGACY.

St. Louis. Estate of S. M. Edgell by Geo. S. Edgell, Ex 5,000 00
$5,015 00

MICHIGAN, $241.46.

Alamo. Julius Hackley 10 00
Clinton. Sab. Sch. of Cong. Ch., *for Student Aid. Fisk U* 17 24
Cooper. Sab. Sch. of Cong. Ch., *for Student Aid, Fisk U* 5 30
Croton. Cong. Ch 3 60
Detroit. First Cong. Sab. Sch 50 00
Grand Rapids. Park Cong. Sab. Sch., *for Rev. J. H. H. Sengstacke* 50 00
Imlay City. First Cong. Ch. (5.50 of which *for Indian M.*) 11 00
Jackson. Mrs. R. M. Bennett 1 50
Mount Zion. Cong. Ch., *for Indian M.* 1 00
Northport. First Cong. Ch 7 56
Royal Oak. By Rev. Richard Vivian, *for Indian M* 2 00
Union. First Cong. Ch 53 26
Vermontville. Cong. Ch. (ad'l) 29 00

IOWA, $323.47.

Algona. A. Zahlten 10 00
Bear Grove. Ladies of Cong. Ch., *for Lady Miss'y, New Orleans, La.*, by Mrs. O. C. Warne 3 10
Big Rock. Cong. Ch 10 00
Charles City. First Cong. Ch. and Soc. 33 00
Creston. Cong. Ch., *for Lady Miss'y, New Orleans, La* 7 02
Des Moines. Ladies of Plym. Cong. Ch., 12.50; "Three Gentlemen" 8; Mrs. A. A., 1; Mrs. M., 1, *for Talladega C.* 22 50
Genoa Bluff. H. A. Morse, *for Student Aid, Talladega C* 10 00
Grinnell. Cong. Ch., 13.06, and Sab. Sch., 23.17 ..... 36 23
Grinnell. Mrs. W. B. Chamberlain, *for Student Aid. Straight U* 20 00
McGregor. Cong Ch 24 26
McGregor. Ladies' Miss'y Soc. Cong. Ch 9 91
Ottumwa. "Friends," *for Student Aid, Tougaloo U* 2 50
Tipton. Mrs. J. M. L. Daniels, 1; Mrs. M. D. C., 50c.; S. P. D., 50c 2 00
Wilton. Ladies' Miss'y Soc. of Cong. Ch. 3 00
By Mrs. J. H. Ellsworth, *for Lady Missionary, New Orleans, La.:* Corning, Ladies' Miss'y Soc., 4; Cresco, Ladies, 4.25; Decorah, Ladies of Cong. Ch., 25; Monona, Ladies of Cong. Ch., 1, Mrs. W. S. Potwin, 2; Postville, Ladies, 1; Tabor, Ladies' H. M. Soc., 15 ..... 52 25
By Mrs. M. G. Phillips, *for Lady Missionary, New Orleans, La.:* Algona Ladies, 1.50; Grinnell, Ladies, 76.20 .. 77 70

WISCONSIN, $203.50.

Beloit. Eclipse Wind Engine Co., Feed Mill, *for Tougaloo U.*
Eau Claire. Cong. Sab. Sch., *for Lady Miss'y, Austin, Tex* 15 00
Kaukauna. Cong. Ch 6 50
Lake Geneva. Y. P. Benev. Soc., *for Student Aid. Fisk U* 35 00
Madison. Ladies of Cong. Ch., *for Lady Miss'y, Austin, Texas* 30 00
Racine. Hon. W. B. Erskine, *for Furnishing Parlor, Stone Hall, Straight U.* 100 00
Ripon. Ladies of Cong. Ch., *for Lady Miss'y, Austin, Texas* 16 00
Stoughton. Mrs. E. B. Sewall 1 00

MINNESOTA, $207.01.

Alexandria. First Cong. Ch....	$10 00
Freeborn. Cong. Ch	2 03
Minneapolis. Plymouth Cong. Ch. (8.25 of which from Dea. Cunningham), 34.01; First Cong. Ch., 10.04; Vine Cong. Ch., 7.80	51 85
Minneapolis. By Jay Thompson, *for Selma, Ala.*	5 00
Rochester. G. H. Swazey	4 97
Rushford. Cong. Ch. (5 of which *for Indian M*)	7 00
Winona. Cong. Ch	126 16

KANSAS, $15.50.

Manhattan. William Castle, 5; Miss Mary Castle, 5	10 00
Topeka. Tuition	4 50
Wabaunsee. First Ch. of Christ	1 00

NEBRASKA, $27.30.

Ashland. Cong. Ch	6 75
Buda Flat Cong. Ch	4 00
Crete. Melinda Bowen	5 00
Lincoln. "K. & C"	5 00
Maineland. Cong. Ch	1 80
Olive Branch. Cong. Ch	4 75

ARKANSAS, $19.00.

Little Rock. Tuition	19 00

DISTRICT OF COLUMBIA, $196.00.

Washington. First Cong. Ch.	181 00
Washington. Lincoln Memorial Ch., 6.67, and Sab. Sch., 2.33; Woman's Aid and Mission Soc., 6	15 00

KENTUCKY, $149.25.

Lexington. Tuition	86 50
Williamsburg. Tuition	62 75

TENNESSEE, $598.55.

Chattanooga. First Cong. Ch. and Sab. Sch	5 00
Grassy Cove. Rev. J. Silsby	4 50
Jonesborough. Tuition	22 30
Knoxville. Second Cong. Ch	12 00
Memphis. Le Moyne Sch., Tuition	258 90
Nashville. Fisk U., Tuition	295 85

NORTH CAROLINA, $265.60.

Hillsborough. Tuition	11 50
Kittrell. "Friends," by P. M. Lee	2 25
Wilmington. Tuition, 243.85; Cong. Ch., 8	251 85

SOUTH CAROLINA, $1,282.65.

Charleston. Tuition, $1,267.65; Cong. Ch., 15	1,282 65

GEORGIA, $660.45.

Atlanta. Storrs Sch., Tuition, 230; Rent, 3; First Cong. Ch., 30	263 00
Macon. Lewis High Sch., Tuition, 164.15; Rent, 2 50; Cong. Ch., 12	178 65
McIntosh. Tuition	24 00
Savannah. Tuition, 162.80; Cong. Ch., 30	192 80
Way Cross. H. P. Stewart, *for Atlanta U*	2 00

ALABAMA, $379.80.

Athens. Tuition	58 50
Mobile. Tuition	188 55
Montgomery. Cong. Ch	10 00
Selma. Cong. Ch	4 40
Talladega. Talladega C., Tuition, 108.35; Cong. Ch., 10	118 35

MISSISSIPPI, $901.58.

Edwards. Mrs. Fanny Robinson, *for Tougaloo U*	1 00
Hazlehurst. Mr. Cunningham, *for Student Aid, Tougaloo U*	3 00
Tougaloo. Tougaloo U., 841.40; Rent, 37.50; Cong. Ch., 18.68	$897 58

LOUISIANA, $287.00.

New Orleans. Straight U., Tuition	262 00
New Orleans. Prof. W. J. McMurtry, *for Student Aid, Straight U*	25 00

TEXAS, $286.97.

Austin. Tillotson C. & N. Inst	285 47
Austin. Live Oak Sab. Sch., *for Bibles*	1 50

INCOMES, $18.36.

Avery Estate *f r Mendi M*	7 44
Theological Endowment Fund, *for Howard U*	10.92
Total for April	$25,207 78
Total from Oct. 1 to April 30	$136,652 79

FOR THE AMERICAN MISSIONARY.

Subscriptions for April	44 23
Previously acknowledged	540 12
Total	$584 35

FOR ENDOWMENT FUND.

Providence, R. I. James Coats. 1,000; John E. Troup, 125; John McAuslan, 125; Miss Caroline Richmond, 50; *for Stone Theo. Fund, Howard U*	1,300
Providence, R. I. Estate of A. D. Lockwood, *for Stone Theo. Fund, Howard U*	250
Total	$1,550

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Yours respectfully, M. H. MORRIS.

LICK HOUSE, San Francisco, Cal.

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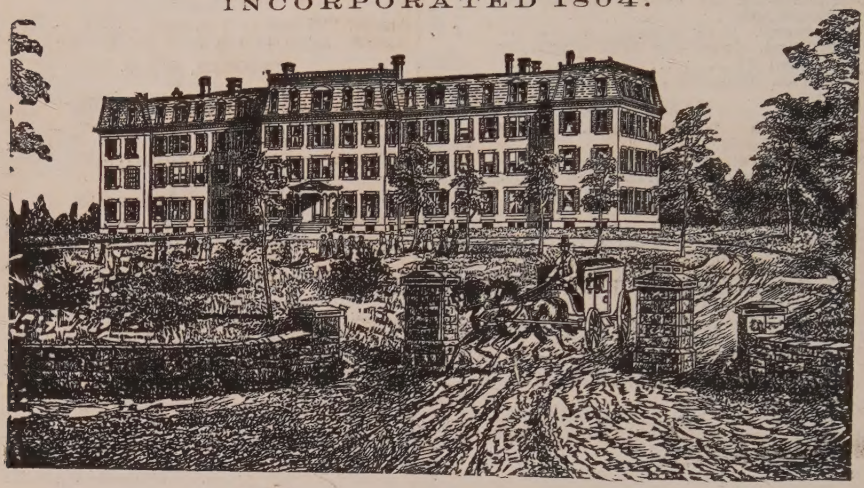

CALENDAR.

The year 1883-84 closes with public anniversary, June 18, 1884.

THE YEAR 1884-85.

FIRST TERM opens....TUESDAY, Sept. 2, 1884.
FIRST TERM closes....WEDNEDAY, Nov. 26, 1884.
SECOND TERM opens...TUESDAY, Dec. 2, 1884.

Recess at Christmas time.

SECOND TERM closes...FRIDAY, Feb. 27, 1885.
THIRD TERM opens....TUESDAY, March 17, 1885.
THIRD TERM closes....WEDNESDAY, June 17 1885.

The academic year closes on the last Wednesday but one in June, and consists of three terms. The year 1884-85 will commence on the first Tuesday in September.

EXPENSES.

BOARD, including washing, fuel and lights, FIRST TERM	$80.00
BOARD, including washing, fuel and lights, SECOND TERM	90.00
BOARD, including washing, fuel and lights, THIRD TERM	90.00
TUITION, including English branches, Latin and French, Greek or German, and Vocal Music in Classes ($20 per term), for the year	60.00
Total expenses for the year	$320.00

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TUITION IN MUSIC AND ART: Instruction on Piano, per term	$20 to $40
Use of Piano one hour a day, per term	3.00
Instruction in Art, including Linear and Perspective Drawing and Painting, according to the ability of the pupil, per term	16.00

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The half risen sun every package should bear;

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AFTER his first two Hymn and Tune Books had, in the natural order of events, outgrown their popularity, Dr. Joseph P. Holbrook (the Musical Editor) set about preparing his "Worship in Song," and, as the labor of a lifetime, it stands before the churches. By common consent, the wonderful merit of its predecessor lay in the musical editing; and it is safe to say that its mantle has dropped upon the shoulders of the "Worship in Song," which is clearly the greatest improvement possible. (Price $1.50. Special terms for introduction.)

In addition to the Hymns and Tunes, a separate edition of this book contains Dr. R. S. Storrs' "New Psalter," with a brief statement by the author of the value of responsive reading. This selection of Psalms and Scripture is by far the best yet published for Congregational and Presbyterian churches, and will doubtless remain standard. The "Worship in Song, with Psalter," by Storrs and Holbrook, is, therefore, a most desirable combination. (Price, $1.75. The "Psalter," separate, 60 cents.)

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